



Questions 13-24 are based on the following passage.

*The following passage appeared in an essay written in 1987 in which the author, who is of Native American descent, examines the representation of Native Americans during the course of United States history.*

In many respects living Native Americans remain as mysterious, exotic, and unfathomable to their contemporaries at the end of the twentieth century as they were to the Pilgrim settlers over three hundred fifty years ago. Native rights, motives, customs, languages, and aspirations are misunderstood by Euro-Americans out of a culpable ignorance that is both self-serving and self-righteous. Part of the problem may well stem from the long-standing tendency of European or Euro-American thinkers to regard Native Americans as fundamentally and profoundly different, motivated more often by mysticism than by ambition, charged more by unfathomable visions than by intelligence or introspection.

This idea is certainly not new. Rousseau's\* "noble savages" wandered, pure of heart, through a pristine world. Since native people were simply assumed to be incomprehensible, they were seldom comprehended. Their societies were simply beheld, often through cloudy glasses, and rarely probed by the tools of logic and deductive analysis automatically reserved for cultures prejudged to be "civilized." And on those occasions when Europeans did attempt to formulate an encompassing theory, it was not, ordinarily, on a human-being-to-human-being basis, but rather through an ancestor-descendant model. Native Americans, though obviously contemporary with their observers, were somehow regarded as ancient, examples of what Stone Age Europeans must have been like.

It's a great story, an international crowd pleaser, but there is a difficulty: Native Americans were, and are, *Homo sapiens sapiens*. Though often equipped with a shovel-shaped incisor tooth, eyes with epicanthic folds, or an extra molar cusp, Native American people have had to cope, for the last forty thousand years or so, just like everyone else. Their cultures have had to make internal sense, their medicines have had to work consistently and practically, their philosophical explanations have had to be reasonably satisfying and dependable, or else the ancestors of those now called Native Americans would truly have vanished long ago.

The reluctance in accepting this obvious fact comes from the Eurocentric conviction that the West holds a monopoly on science, logic, and clear thinking. To admit that other, culturally divergent viewpoints are equally plausible is to cast doubt on the monolithic center of Judeo-Christian belief: that there is but one of everything—God, right way, truth—and Europeans alone knew what that was. If Native American cultures

were acknowledged as viable, then European societies were something less than an exclusive club. It is little wonder, therefore, that Native Americans were perceived not so much as they were but as they had to be, from a European viewpoint. They dealt in magic, not method. They were stuck in their past, not guided by its precedents.

Such expedient misconception argues strongly for the development and dissemination of a more accurate, more objective historical account of native peoples—a goal easier stated than accomplished. Native American societies were nonliterate before and during much of the early period of their contact with Europe, making the task of piecing together a history particularly demanding. The familiar and reassuring kinds of written documentation found in European societies of equivalent chronological periods do not exist, and the forms of tribal record preservation available—oral history, tales, mnemonic devices, and religious rituals—strike university-trained academics as inexact, unreliable, and suspect. Western historians, culture-bound by their own approach to knowledge, are apt to declaim that next to nothing, save the evidence of archaeology, can be known of early Native American life. To them, an absolute void is more acceptable and rigorous than an educated guess.

However, it is naïve to assume that any culture's history is perceived without subjective prejudice. Every modern observer, whether he or she was schooled in the traditions of the South Pacific or Zaire, of Hanover, New Hampshire, or Vienna, Austria, was exposed at an early age to one or another form of folklore about Native Americans. For some, the very impressions about Native American tribes that initially attracted them to the field of American history are aspects most firmly rooted in popular myth and stereotype. Serious scholarship about Native American culture and history is unique in that it requires an initial, abrupt, and wrenching demythologizing. Most students do not start from point zero, but from minus zero, and in the process are often required to abandon cherished childhood fantasies of superheroes or larger-than-life villains.

\* Rousseau was an eighteenth-century French philosopher.

13. The reference to "the Pilgrim settlers" (lines 3-4) is used to

- (A) invite reflection about a less complicated era
- (B) suggest the lasting relevance of religious issues
- (C) establish a contrast with today's reformers
- (D) debunk a myth about early colonial life
- (E) draw a parallel to a current condition



14. In line 12, "charged" most nearly means

- (A) commanded
- (B) indicated
- (C) replenished
- (D) inspired
- (E) attacked

15. In line 14, the reference to Rousseau is used to emphasize the

- (A) philosophical origins of cultural bias
- (B) longevity of certain types of misconceptions
- (C) tendency to fear the unknown
- (D) diversity among European intellectual traditions
- (E) argument that even great thinkers are fallible

16. The phrase "international crowd pleaser" (line 28) refers to

- (A) an anthropological fallacy
- (B) an entertaining novelty
- (C) a harmless deception
- (D) a beneficial error
- (E) a cultural revolution

17. The "difficulty" referred to in line 29 most directly undermines

- (A) the ancestor-descendant model used by European observers
- (B) the possibility for consensus in anthropological inquiry
- (C) efforts to rid popular culture of false stereotypes
- (D) theories based exclusively on logic and deductive reasoning
- (E) unfounded beliefs about early European communities

18. Lines 34-37 ("Their cultures . . . dependable") describe

- (A) customs that fuel myths about a society
- (B) contradictions that conventional logic cannot resolve
- (C) characteristics that are essential to the survival of any people
- (D) criteria that Western historians traditionally use to assess cultures
- (E) preconditions that must be met before a culture can influence others

19. The two sentences that begin with "They" in lines 52-53 serve to express the

- (A) way one group perceived another
- (B) results of the latest research
- (C) theories of Native Americans about Europeans
- (D) external criticisms that some Native Americans accepted
- (E) survival techniques adopted by early human societies

20. In lines 66-70, the author portrays Western historians as

- (A) oblivious to the value of archaeological research
- (B) disadvantaged by an overly narrow methodology
- (C) excessively impressed by prestigious credentials
- (D) well meaning but apt to do more harm than good
- (E) anxious to contradict the faulty conclusions of their predecessors

21. The "educated guess" mentioned in line 70 would most likely be based on

- (A) compilations of government population statistics
- (B) sources such as oral histories and religious rituals
- (C) analyses of ancient building structures by archaeologists
- (D) measurements of fossils to determine things such as physical characteristics
- (E) studies of artifacts discovered in areas associated with particular tribes

22. The geographical references in lines 74-75 serve to underscore the

- (A) influence Native American culture has had outside the United States
- (B) argument that academic training is undergoing increasing homogenization
- (C) universality of certain notions about Native American peoples
- (D) idea that Native Americans have more in common with other peoples than is acknowledged
- (E) unlikelihood that scholars of Native American history will settle their differences

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23. The passage suggests that "Most students" (line 82) need to undergo a process of

- (A) rebelliousness
- (B) disillusionment
- (C) hopelessness
- (D) inertia
- (E) self-denial

24. In line 83, "minus zero" refers to the

- (A) nature of the preconceptions held by most beginning scholars of Native American culture
- (B) quality of scholarship about Native American cultures as currently practiced at most universities
- (C) reception that progressive scholars of Native American history have received in academia
- (D) shortage of written sources available to students of Native American history
- (E) challenges that face those seeking grants to conduct original research about Native American history

**STOP**

If you finish before time is called, you may check your work on this section only.  
Do not turn to any other section in the test.